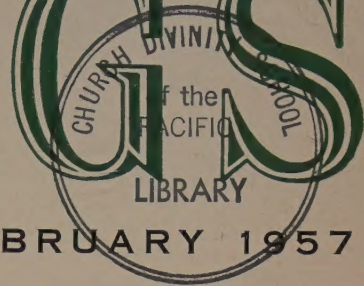


*Office Copy
Please return*

FINDINGS



52 FEBRUARY 1957



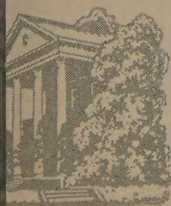
The presses roll again. See page 7.

5 More About Goals

7 Fourteen Steps

10 The Fire Has Been Kindled

12 The Real Issues of Life



MISS MARGUERITE HYER
350 DARST RD
FERGUSON 21 MO

657

Letters:

● Coordination

Please continue William Sydnor's feature: "What the Church Is Teaching Week by Week." My teachers and I are going to use it for some real coordination. I have long felt the need for this type of summary.

(The Rev.) James G. Birney
Seaford, Delaware

● A Helpful Resource

Teachers who have received FINDINGS are finding the practical suggestions very helpful. Reading what others are doing gives them support in feeling free to make use of their materials with a new freedom and flexibility. From the insights from FINDINGS they are becoming more aware of the possibilities the courses of the Seabury Series provide for teaching and learning experiences.

The outline and summary of the Lections and Propers has helped teachers in their own study of the Bible, and is equipping them with knowledge of the Bible which meets a very real need. This has stimulated, in some places, Bible study groups among teachers. Where teachers have very little help, FINDINGS is an extremely useful tool to give them. In all of my visits I make sure that every teacher has FINDINGS or at least has it available in the church school library. I have also found it helpful to cut the magazine apart and put the material in a resource file according to subject matter. This is an attempt to encourage teachers to develop their own resources. All of us are grateful for this useful and helpful supplement to the materials.

(The Rev.) Stanley Plattenburg, D.D.
Director of Christian Education
Diocese of Southern Ohio

Editor's Note: In the January Youth Broadcast, reference was made to a letter from the Rev. E. J. Rooney calling for greater opportunity for young people in the Church. His letter is printed here more fully, together with one from a layman, written in response to the same article.

The question raised in Mr. St.

John's letter is the kind the Youth Division will seek to answer, sometimes concretely and often in general fashion, through Youth Broadcast, Episcopal Young Churchmen Notebook, and study guides.

● Tom-Thumbism

In the November issue of FINDINGS I read with interest the Youth Broadcast. The purpose of this letter is to congratulate you on an imaginative piece of thinking such as the Church badly needs, and to ask you to continue to do more of same.

A phrase I have used for a year now to describe our approach to youth work on the diocesan level is "Tom Thumbism." Fortunately the practice of holding Tom Thumb weddings is not one I have found in the Episcopal Church, but even so I dare not say that it has never been done in our Church. I see it as a symbol, however, of an attitude toward our youth — an attitude which causes me to sympathize with your statement that "young people everywhere are saying that the Church seems to be a society of adults into which they cannot enter as fully accepted members until they, too, are adults." Sometimes I have wondered if our efforts to find a place for our young Churchmen in the life of the Church (which they now really do not have) do not end up in

the kind of unrealistic sentimentality that surrounds the Tom Thumb wedding. We let them play clergyman on Youth Sunday; we let them serve on Junior Vestries; we let them attend conventions patterned on the grown-ups' conventions; and I suspect that all the while they feel that they are being treated like children. Please know that I do not offer this in criticism of the National Youth Division's work, but that I am simply passing on to you a few thoughts which I have had in the area in which you are working.

May I close with a comment on your suggestion that the parish youth program begin with a Corporate Holy Communion for All Young Churchmen? You asked, "Can anyone find a more eloquent proclamation of the only good news there is for evangelization than that which is given in Holy Communion? Let the youth of the parish gather at the altar rail." Stimulated by your article, I asked myself this question: Isn't this the sort of thing that we have always been doing? If this is such an eloquent proclamation of the good news, why has it not been more persuasive than it has been in winning young Churchmen to Christ? Or, to put it in different words, it seems to me somehow that one of the things we have always had in our Youth Programs is the Corporate Communion. Somehow I suspect that the trouble is related to the difficulty we all have in living as we worship. After the Communion, then, what? This is a question which has equal bearing on the life of the parish church as a whole, and I think our failure to witness as adults lies, as you have suggested, at the root of the

MEMO TO ALL TEACHERS

FINDINGS is written primarily for the benefit of church school teachers and other parish leaders. Each month it provides articles designed to interpret the Seabury Series and add to teachers' background knowledge and understanding of their task. It is also intended to give teachers help on specific questions or problems arising in their classrooms.

In order to accomplish both purposes, we invite teachers, clergy, and directors of Christian education to send us whatever questions they have. FINDINGS will ask the various age-level editors of the Seabury

Series and other staff members to answer the questions in these pages. We hope in this way effectively to meet the needs of teachers, both those who write us and those who may remain silent but share the same problems.

As it takes about six weeks to prepare a given issue, we propose to send the writer a copy of the editor's reply as soon as it comes to our desk in order that the answer will be as timely as possible.

Address all questions to Editor, CHRISTIAN EDUCATION FINDINGS, 22 Havemeyer Place, Greenwich, Conn.

ouble. There is very little fellowship —
eal fellowship — into which young
hurchmen can be invited.

(The Rev.) Edwin J. Rooney
Division of Leadership Training
Diocese of New York

First-Class Citizenship

I found your November Youth
roadcast good news indeed. After ten
ears' work with parish youth groups
f various social and economic back-
rounds, I've only recently come to
ne conclusion that most of the mistakes
ve made in that time stem from think-
g of young people as "young people"
n their relations to God and the
hristian community. It seems so per-
ectly clear that in the Kingdom of God
ere are only citizens, and before the
ing there are only His subjects and
ot special categories that differ in
eir relations to the King because of
ge.

It seems to me that most of the youth
ork I have observed and participated
tends to proceed from the basic
assumption that we can't expose our
outh to challenging aspects of the
ospel until they have left youth
ehind and become adult.

I'm reminded, too, that the great
itnesses for the faith throughout the
enturies have been essentially youth-
ul — youthful in the sense of hope, un-
compromised aspirations, and vision
ncolored by successive defeats in life.
or this reason I think the Church
day may be overlooking one of its
ost potent witnesses to the whole
orld in relegating its youth to a
cond-class relationship with Christ
nd the Christian community.

Having thus run on, I must admit
at this idea is relatively new to me,
nd I haven't begun to think out its
pplications in terms of Dawn or Casey
Nancy or Pat, and if you have either
me concrete suggestions or some
eneral ideas in this regard I should be
ery grateful to hear them.

Ernest K. St. Johns, Lay Assistant
St. Paul's Church
Lansing, Mich.

FINDINGS

Department of Christian Education
THE NATIONAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and
August by The Seabury Press

Edited by the staff of the
DEPARTMENT OF
CHRISTIAN EDUCATION

Editor

THE REV. RICHARD UPSHER SMITH

CHRISTIAN

EDUCATION

FINDINGS

Contents for February 1957

Volume 5, Number 2

ARTICLES

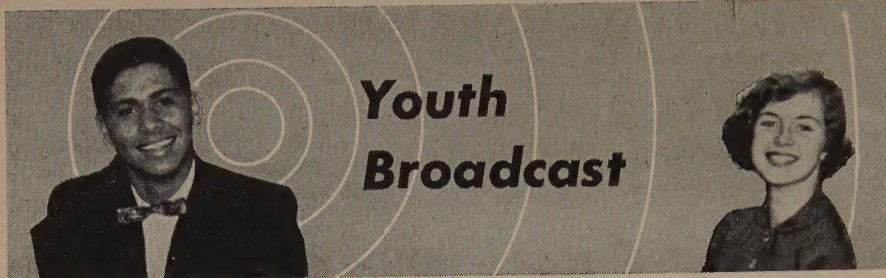
- 5 *More about goals and the overarching purpose of all Christian education is what the Rev. Francis W. Voelcker wants church school teachers to think about. "At the heart of the Christian religion is the stupendous action of God. Through God's mighty gift, we are in the kingdom."*
- 7 *Fourteen steps must be taken for each of the Seabury Series courses before it reaches the hands of teachers and pupils. With sixteen courses involved, this explains the slow development of the new curriculum, but it also assures a better presentation of the corporate faith of the Church, reports the new editor of Findings.*
- 10 *The fire has been kindled in the Church of the Holy Comforter, Sumter, S.C. Frances Hildebrand describes the Parish Life Conferences which have transformed many lives in her parish and in hundreds of other parishes.*
- 12 *The real issues of life can be met only as we truly face up to Christ, for thus we share His victory over sin and suffering, evil and death. So writes the Rev. Robert L. Green, Jr., of Wilton, Conn.*

DEPARTMENTS

- 2 *Letters*
- 4 *Youth Broadcast describes the role of the adult adviser as a flexible one depending upon the group's need for help or its readiness to assume leadership itself.*
- 14 *What the Church is teaching week by week*
- 16 *Speaking of Books*
- 18 *News: Announcement of Lent and Easter plays, pageants, and services • Day school diocesan boards organized in Dallas and Florida • Adult Division provisional conference schedule*

Cover picture and the photograph on page 9 courtesy of R. R. Donnelley & Sons Company, Chicago, and Crawfordsville, Ind.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, \$1.50 a year. Bundle subscriptions, 5 or more copies to one address, \$1.00 a year a copy.



Youth Broadcast

The Adult Adviser's Role

What is the role of the adult adviser to a youth group? Shall adults take full charge and run the group with firm hands—until it goes underground? Or shall they live and let live with it—until the group evaporates? Is there a middle way between these extremes?

The director of Christian Education in the Diocese of Washington, Mrs. Harold C. Kelleran, has written about this problem. In her letter she says, "There is a kind of pattern for youth work which we have inherited in the Church. This is the self-regulatory youth group with the usual set of officers, committees, and a program of worship, study, and action. This youth group has an adviser or two whose role is distinctly that of support, direction, and often manipulation."

However, she notes, "none of the material in the Episcopal Young Churchmen's Notebook seems to be directed into the life of such a youth group; the role of the leader as suggested in the EYC Notebook is obviously a different role from the traditional one. This person appears to be much more than a resource person; actually he may be an initiator of programs and discussion. So this is our problem: Can you articulate exactly or even approximately what you conceive to be the role of the leader in a youth group at the present time?"

To make an exact statement, one would have to take many aspects of adult leadership into account, or else state what is exact for him. Perhaps an approximate articulation can be given.

The Youth Community Participation Project at New York University has published a report on its findings on the role of adult advisers to youth groups. In commenting on the report, Prof. Franklin K. Patterson says that the idea of "youth group life as potentially self-directing and community-oriented . . . is an essentially utopian concept whose reach is likely to exceed our grasp quite permanently." This realistic appraisal does not invalidate the idea "but should temper our optimism about its easy and complete achievement."

Adult advisers who would like to

study the articles about this project in the October, 1956, issue of the *Journal of Educational Sociology* may order it for 35 cents from the Payne Educational Sociology Foundation, Inc., at New York University, Washington Square, New York 3, N.Y.

A Case Study

The most exciting article reports a case study of youth groups which worked at becoming self-directing, community-oriented groups. Among them was the "New York University Social Club." It was sponsored by two east side chapels of Trinity Church in New York City. The adult workers were Mr. and Mrs. Sande Jones. Mrs. Jones has described the role of an adult adviser. She says, "The adult should be understanding, friendly, fun-loving, patient, and respectful of youth and other adults . . . able to create a democratic atmosphere for the group, to give youth a chance to take part in self-government no matter how long it takes or what errors are involved. [He must have] the flexibility to take over leadership . . . and yet bow out when not needed."

To have the "flexibility to take over leadership . . . and yet bow out when not needed" is to possess the secret of creative relationship between adult and youth in their group life. It is to move like a shuttle from intervention to withdrawal and back again in the internal processes of the living group.

When Shirley Jones came to work in St. Augustine's Chapel with the Rev. C. Kilmer Myers, Vicar, the proposed group had no members. Boys and girls at both chapels and in the neighborhood were invited to form a club which "would be of a more serious nature" than other clubs and "would give them an opportunity to enjoy themselves and serve the community." Shirley and a Spanish-speaking staff member called on adolescents and their parents. Negro and Puerto Rican boys were talked to in the streets. Letters and telephone calls were used to remind recruits of the first meeting of the club. Sixteen boys and girls, Puerto Ricans, Negroes, and whites, ranging in age from fifteen through eighteen, attended that first meeting. Just before the meeting was concluded, two boys, who appeared to

be "high" on narcotics, came in. Except for a mature eighteen-year-old boy, who had previously served a term in prison, the group members did not seem disturbed by the entrance of the late-comers. "Nor did the group make any mention of a shooting which had taken place on the chapel steps the previous night."

At first the group depended almost entirely on Shirley Jones for leadership. They were hesitant about electing officers because "if they voted, someone would be left out." The group decided that Shirley should be "Mrs. Chairman."

Intervention and Withdrawal

Later in the year officers were elected, and leadership was shared somewhat between members. But they continued to turn to Shirley for guidance and leadership. She continued to intervene, but more and more at the level of suggesting alternatives for group decision.

The account of her move from leader's role to that of an older-sister member of the group is an illuminating story. By the following spring, the group was "characterized by self-direction and community participation" that was significantly greater than at its start the preceding fall.

Nevertheless, "the group continued to have troubles. All was not continued sweetness, light and highmindedness. Peer leadership and group skills improved. But self-government was not perfectly achieved. The volatility of interpersonal relations and the sense of sometimes being at a loss in problem-solving situations, continued to require the stabilizing presence of the adult worker . . . The genuine insecurity of adolescence and minority group status continued to make the club's interest in and capacity for community participation severely dependent on the adult worker's stimulus and intercession."

Some research studies of adolescence show that youth do not really want adult leaders. Others show that they do. Adult advisers must be ready for both attitudes. Any adult who hears the call to work for a youth group must respond with deep commitment to serve God first, then give that service in living and working for young people. He must abandon all hope of being a mere do-gooder. He must expect to meet apathy and resistance. He must be willing to forgo applause and small praise. He must work at erasing youth's rejection of self and all others with the paradoxical kind of acceptance Christ offered in His words: "If any man would come after me, let him deny himself and take up his cross and follow me." (Matt. 16:24)

Children find faith as they learn that God is concerned with every area of their lives. Picture from St. Peter's Church, Bennington, Vt.



Fr. Voelcker, head of the Department's Unit of Evaluation, describes the overarching purpose of all Christian education and suggests lesser goals which will help teacher and class move toward their objective.

More About Goals

by Francis W. Voelcker

How many of us would accept the statement that Christianity is just a collection of teachings and commandments? Very few, indeed. Yet in church school class after church school class, lesson after lesson gives this impression. There is little of the glad Tidings embodied in the class session but much "teaching about" or learning "rules of" the Faith. Whatever the avowed goal may be, the *real* goal is all too frequently the presentation of another portion of the collection of teachings.

To be sure, Christianity does have its collection of teachings, but these are not the central fact of the Faith. At the heart of the Christian religion is the stupendous action of God, who visited and redeemed his people, and who has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son. And all this was done for us not because we deserve it, but because of the supreme love of God! Knowing ourselves as we do, we know we have no right to be in the kingdom of the beloved Son. Yet,

through God's mighty gift, we *are* in the kingdom. This is the Good News that makes us leap for joy.

The teachings of the Church are derived from and reflect this supreme act of God's love. To teach them before the central fact of the Faith has been seen at least in part (and who among us understands all of the unsearchable riches of Christ?) is like forcing a jewel into a setting rather than designing a setting to enhance the beauty of the jewel.

It is the duty and goal of every local community of God, every parish, to proclaim this wonderful message by word, sacrament, and deed. Surely, then, it should be the duty of every subcommunity in the parish to proclaim the same goal. The men's club, the Woman's Auxiliary, the acolytes' guild, and the church school all have the very same goal, to set forth that God has delivered us from darkness and placed us in the kingdom of his beloved Son — not by a message from on high, but by coming among us. Rejoice and be glad!

Goal of the parish

The sacraments and the Church Year afford an opportunity to respond in loving obedience to God's love . . .

Since we are concerned with the church school, the problem is how we, as church school teachers, can gear our curriculum to the central truth of the Faith.

Before all else, we church school teachers must face up to whether or not we are teaching our children that the way to salvation is by good behavior. Do we infer to our children that if we do thus and so God will *then* love us? This is not the Gospel. Or do we realize, as St. Paul does so vividly, that a life marked by charity is the joyful and willing response to God's inestimable gift of love? Not only does St. Paul point this out time and time again, but the collects in the Prayer Book teach the same thing with every ending "through Jesus Christ our Lord." Is "good" the opposite of "sin," or is the opposite "faith in our wondrous God"?

Rarely does faith spring up automatically. It develops as we see that the action of God relates to man and that His action is determined to save us from ourselves. As your children see that God is actively concerned with every problem of existence, their faith will grow. These days we talk a great deal about the relevance of faith to life. If there is relevance, then it must be abundantly seen in the record of God's action in Scripture. Whenever we read our Bibles, be it parable, story, or epistle, it would be helpful to ask ourselves two questions: What does the passage say about the condition of man? What is the Good News message? These questions will not only help us see the essential connection between God's action and the lives of men, but they will also help us understand the state and needs of our children and the Gospel message for them.

If the great goal, which was set forth earlier, is the goal of the Church, then we must see how it is manifested in the services of the Church. How does the Eucharist proclaim the Good News? What does it say about the condition of man? (See *The Worship of the Church*, pages 141-165.) Since baptism is a sacrament of the Church wherein we moved from darkness into the kingdom of the beloved Son, how do we memorialize and mark this day among our pupils? Is it not more important than our birthdays? Should we not celebrate each anniversary of that day with joy and gratitude?

St. Louis of France once said, "I think more of the place where I was baptized than of the cathedral where I was crowned. For the dignity of a child of God which was bestowed on me at baptism is greater than that of the ruler of a kingdom. The latter I shall lose at death; the other will be my passport to everlasting glory." Compare these deep feelings with the fact that few of your children know the day of their baptism.

The next time there is a baptism in your church, take the opportunity to talk over with the children in your church school class the importance of their

baptism. With older boys and girls you might open the discussion with the story of St. Louis of France.

Our services at this time of year, in the Epiphany Season, have a missionary emphasis. St. Paul figures heavily in this season, and his writings are an excellent source of church school content. The emphasis, I believe, should not be on St. Paul's extensive travels, but rather on how the Gospel took hold of his life. The Acts of the Apostles and the Epistle to the Galatians are superb resources at this point. From St. Paul we could progress to the saints of our own time, the saints in our own parishes. Most certainly, Epiphany is a time to introduce the missionary offering and the projects associated with this offering.

Lent is the season which has its climax in the great sacrificial act of love, even unto death on the cross. *Sacrifice* and *love* are key words for this period, and during this season the Church asks that we prepare ourselves for the Queen of Feasts, Easter. Lent provides a special opportunity to deal with the central fact of the Gospel, our redemption as a gift. It is hard for us to believe that we have not earned redemption, but a study of some of the personalities associated with our Lord's last days demonstrates how freely redemption is given, despite our condition. The thief on the cross, St. Peter and his denials, the struggle in the Garden of Gethsemane are three examples of redemption at work among those whom we might feel were unworthy of such a gift. This season presents the opportunity to point out clearly the fact that we do not earn our salvation. Among older children this can be your opening wedge into the whole examination of ethics and Christian behavior, a behavior which is not an irksome burden undertaken to win the favor of God, but a behavior which is a response to love. This understanding makes the spiritual preparation which we associate with Lent a willing response rather than an ecclesiastical duty. Lent is solemn. It points to death. But through this death came life, and it is still so today.

Easter is the feast of the triumph of Christ over the powers of darkness. In a darkened room or in the church building itself the children could light candles from a larger candle symbolizing the Risen Lord and fill the room with triumphant light. This could be a simple service patterned after the lighting of the paschal candle.

At Whitsuntide I have found that children respond to an account of everyone "hearing in his own tongue," when I introduce the goal by having children recount experiences they have had in the area of happiness. "Do you think people can tell you are happy even though you don't say a word? Do you think someone who didn't speak your language could tell you were happy by the way you behaved?" Might not this be a part of the Pentecostal message that the Spirit fills us with joy and this joy overflows — and makes us hear in our own tongue?

Our goal is the gearing of our church school teaching to the central truth of our faith, and until we present the Glad Tidings in every effort, our church schools will continue to be as burdensome as many of our children say they are.



The Rev. William Sydnor, Executive Secretary of Curriculum Development, examines proofs with Miss Eleanor Sandt, editor of junior-high-school materials.

FOURTEEN STEPS

by Richard Upsher Smith

The new editor of FINDINGS outlines the interesting and exciting, but long and tedious process involved in producing a new curriculum for the Church.

WHEN the demand for a new curriculum first swept the Episcopal Church, very few people realized how long and difficult the task of producing it would be. To be sure, an author's committee set up by Dr. John Heuss, then director of the national department of Christian Education, quickly discovered a basic unity within the Church which would make such a national program possible. (See FINDINGS, November, 1956.) But, with few exceptions, people expected the church school courses to follow quickly once this discovery was made. The few voices who warned that results could not be expected overnight were those who could foresee the immense amount of work involved, not only in writing the materials but also in seeing them into print.

The Seabury Series, the official name of the new curriculum, made its first appearance in May, 1955, with the publication of grades one, four, and seven, and the first parents' manual. These were followed in the summer of 1955 by Vacation Church School

courses. The second installment of graded materials (kindergarten, grades two, five, eight, and the second parents' manual) came out in May, 1956. The third group of courses, almost completing the Series, will appear in May of this year.

From the inception of a course in the minds of those charged by the National Council with its creation, to the course's publication and revision, fourteen major steps are involved. (See the accompanying chart.) Multiply the fourteen steps by sixteen, the number of courses to be produced in the first three years, and you begin to get an idea of the complexity of the assignment. The work of both the curriculum staff, on the one hand, and of Seabury Press and the printers it has under contract on the other, has rightly been called a labor of love. As each step is dependent on the one preceding it—production on editorial, editorial on critical appraisal from the field, appraisal on draft documents, and the documents themselves on experimentation—there is no way to get ahead of the

Writing, testing, and rewriting courses are only part of the process.

Printing and distribution come next, and close teamwork is needed all along the line to get these materials to you on schedule.

game. In fact a deadline missed anywhere along the line can, and sometimes does, snowball into serious results. Then the last men in the long process of production have the Herculean task of trying to make up lost time. Many are the pressmen, binders, foremen, and supervisors who have conscientiously and loyally burned the midnight oil.

We cannot describe all fourteen steps in the editorial process centered in Tucker House, Greenwich, but here are some of the most fundamental stages. Step 1 for each grade is to determine "how and where the Gospel speaks to the development needs" of the children in that grade. (See chart.) On the basis of this determination, parishes of various sizes and character, in different localities, are chosen for experimental work. Here teachers are oriented to the Department's philosophy of Christian education and of the particular course they will be teaching, and are given suggestions as to what types of procedures may bear fruit. Actual class sessions are tape-recorded and sent to the editor of the course. (If all the tapes produced in this process were played in succession, twenty-four hours a day, they would run for more than

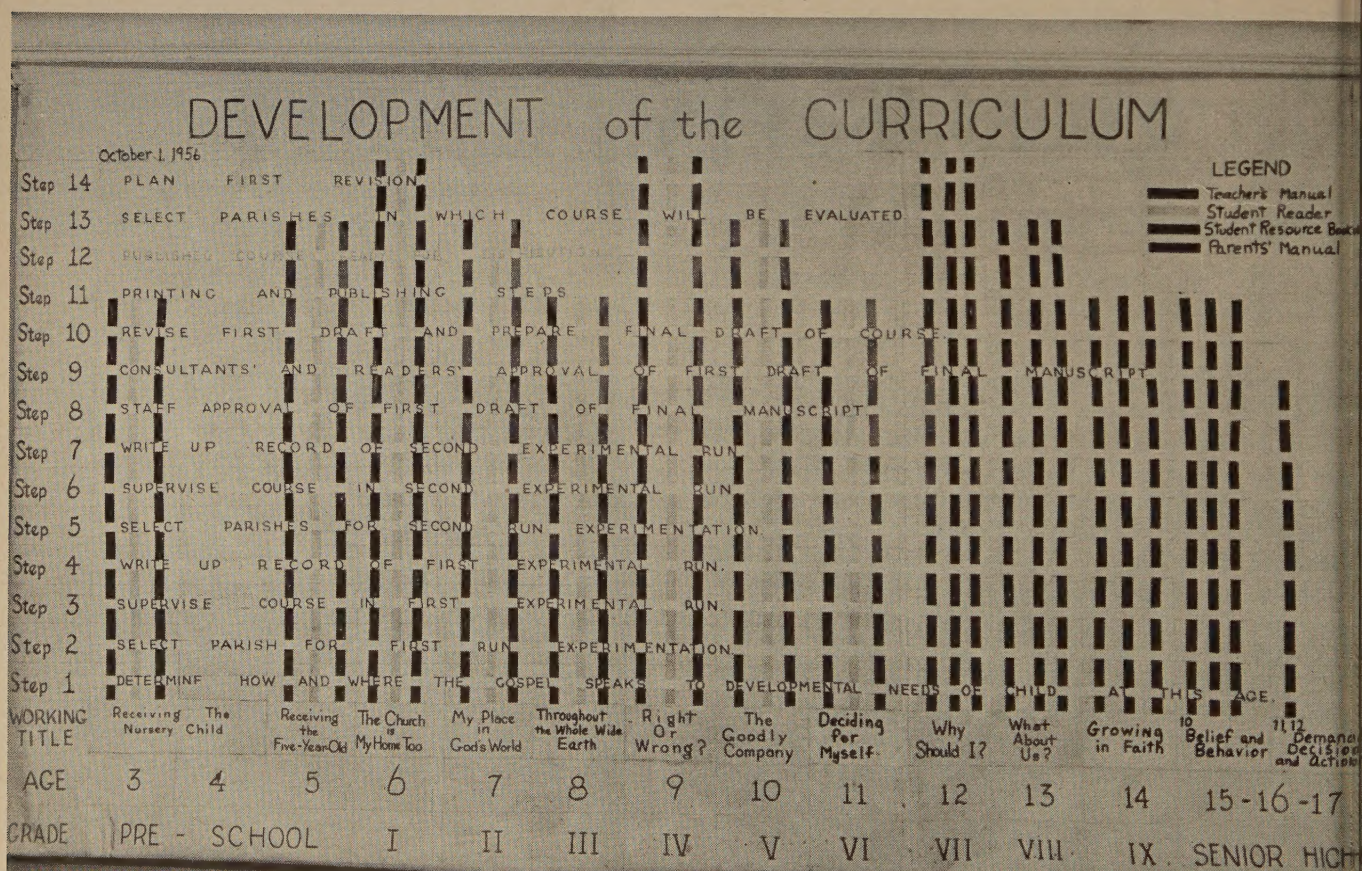
six months!) The editor visits the classes in the first run experimentation and is in continuing touch with teachers in both first- and second-run experimental classes. (Steps 2-6.)

All this takes two years or more, and it is not until step 7 that the first manuscripts are produced and submitted to the staff of the Department of Christian Education for approval. Then mimeographed copies of this draft, as revised, are read again by the staff and sent to about seventy-five readers and consultants in parochial and diocesan posts and on seminary faculties. About half of the copies are returned to the editor, who must give each one careful consideration. This in itself is no small task: one reviewer says to shorten the book, another to lengthen it; what one person likes, another is sure to want to change.

Following revision and final approval (step 10), the manual is ready for production and publication (step 11). This involves much more than a single line on the chart would indicate. The editors must work closely with artists and with members of Seabury Press. The Press, in turn, is in constant communication with the printers. Mammoth presses which run

A bird's-eye view showing the standing as of October 1, 1956, of the teachers' and pupils' materials in the Seabury Series.

Three parents' courses are not plotted on the chart. Courses 1, 4, and 7 are already at the revision stage, step 14.





Step 12: Published courses ready for distribution." Every order must be processed individually, packed carefully, and mailed

promptly. Until needed, books are stored in a clean, well-ventilated warehouse, in sufficient numbers to meet any demand.

twenty-four hours a day have been scheduled months in advance, but before the presses can roll, each manuscript must be edited, designed, marked for the compositor, set in type, proofread, corrected, and proofread again. Deadlines of all sorts are coming up every week and must be coordinated. A large measure of this vital task of coordination falls on one man, the Rev. William Sydnor, Executive Secretary of the Curriculum Development Division. In his hands are the many lines of control which hold the whole program together.

When at last the books are printed and bound, piled by the thousands in a warehouse, they must still be distributed. This is step 12. Sometime in the late winter or early spring "Preview" has been published to announce the new courses to the Church. Advance orders begin to come in soon after and continue steadily until the last, inevitable, hectic rush before the opening of church school in the fall. Under the best of circumstances, it takes about three weeks to fill an order, a fact many rectors, directors of Christian education, and supervisors do not understand. The order, billing, and accounting departments of Seabury Press are in Greenwich; the stock of curriculum materials must remain in the printer's warehouse where the whole process of making up the order, wrapping and shipping it takes place. Weekends, holidays, and occasional delays in the postal service inevitably cause this three-week lag between the time books are ordered and delivery is made.

But this is not the end of the story. No sooner is a course in use in church schools across the country than arrangements are made for it to be evaluated in

some forty parishes (step 13), preliminary to the revision which has been promised from the beginning. Actually, every parish and mission using a Seabury course has an opportunity to share in its revision; every teacher is urged to send the Curriculum Development Division his own evaluation and suggestions. But some organized method of obtaining evaluation is also needed, and for this purpose parishes and missions have already been selected and their reports on the first courses are now being processed. Church schools chosen for formal evaluation are in dioceses where the diocesan director of Christian education has agreed to help the National Council interview Seabury teachers and pupils and to report their findings.

At this point the six age-level editors, the executive secretary, and his associate, the Rev. Edric Weld, can well sigh with relief. But their jobs are not finished yet. Step 14 may be the last on the list, but it starts the whole process over again: "Plan first revision." How many steps this time? No one knows, but we're willing to guess that with a potential of hundreds of teachers to draw on for criticisms and suggestions it would take a Univac computer to figure out all the possibilities.

Yes, it all takes time, but it is time well spent. Out of the initial writing, out of the experimentation, out of the editing and the process of manufacture, the use, the evaluation, and the revision, the Department, benefiting from the accumulated wisdom and experience of the Church, is helped to fulfill the purpose of the new curriculum: to enable children, young people, and adults to respond *now* to the demanding and reconciling acts of Almighty God in their daily lives.



A teacher at the Church of the Holy Comforter, Sumter, S.C., describes what happened when a few men and women in her parish began to think deeply about their place in the Church.

by Frances Hildebrand

The Fire Has Been Kindled

OUR parish — the Church of the Holy Comforter, Sumter, S.C. — is a small parish, but something tremendous and significant has happened to us in the past few months. We are humble and proud to be asked to relate our story to you.

It all began in February, 1956, when the Rev. William Seddon Lee came from Fairhope, Ala., to be our rector. He came to us with the conviction that a Parish Life Conference would help us a great deal. He has a firm faith that God is using this instrument mightily for the good of His people and His Church. As the first act of his ministry and of our life and work together, Mr. Lee requested that members of the vestry and their wives attend a PLC the first weekend he was with us. Nineteen men and women came, including both wardens, the president of the Woman's Auxiliary, and leaders of the church school and the young people's service league. Some came politely but reluctantly, in deference to their new rector. They were soon to discover why Mr. Lee was so enthusiastic and confident about the value of such experience and training.

What Happens at a Parish Life Conference

The weekend apparently followed the pattern of similar conferences elsewhere. Confronted with the question, "What is the purpose of my parish," there was groping, manifested in preoccupation with semantics, stubborn refusal to give up one's own ideas, frustration. But as the real depth of the issue was plumbed, then, slowly, came cohesion and the almost explosive revelation of the truth which the group was seeking.

The Parish Life Conference was new to us, not only in its message, but also in the way it was conducted. Our rector did not lead our sessions as a teacher usually stands before his class to lecture. We were all encouraged to speak, both in total group discussion and in smaller groups. We were all thinking more seriously than we had for a long, long time.

One of the values of the conference, of course, was the opportunity it afforded us to concentrate on what we were doing. We were not limited to a single

session, nor were we subject to interruption from our children or their sitters. We lived together for forty hours as a Christian community, sharing in worship and sacrament, in Bible study, in common meals, and in fellowship. Also, we had time to reflect on what we were doing, time in which the Holy Spirit could speak to our hearts, our minds, our wills.

When we had gone as far as we could with the first question, "What is the purpose of the Church," we were assigned a second one, "What is the basic need of man?" This was just as difficult as the first! We could not satisfy ourselves with our answers. So we tried to face both questions by means of role-play, in order to be as concrete and specific as possible. I do not want to spoil it for you, so I won't describe the incident we used. I can only say that we were more frustrated than ever. We found to our shame that we were not able to persuade someone we loved how much the Church has for him — and, greater shame, the reason was that our words of faith were empty words, without real meaning in our own lives.

It took us Friday evening and all day Saturday to make this discovery. We proudly professed to be Christians, yet we could not state the purpose of the Church or man's basic need! Saturday night we were in a very humble and penitent mood. The rector literally came to our rescue in our service of preparation for the Holy Communion, helping us to understand some great theological truths which had eluded us up to then. But we were not fully satisfied at this point in the conference. The Sunday morning Eucharist, however, was an Easter triumph. Our souls, long imprisoned, were set free. We saw how little we can ever hope to do ourselves for others, but how much God can do through us if the Risen Christ lives in us.

At this point we could turn our attention homeward. In our final sessions Sunday morning, we considered the question, "How can we take what we have discovered back to our parish and our homes and our community?" We were not so much concerned for a point-for-point program, but to gather up the insights we had gained as to our place in the



Parish Life Conferences, such as Mrs. Hildebrand describes, are still an important means of deepening Christian understanding. Here the Rev. Richard Harbour meets with adult leaders and youth at Casper, Wyo.

Church and our ongoing need for reliance upon the Holy Spirit for our spiritual growth and our effectiveness with others.

The Kindled Fire Grows

One person who attended this Parish Life Conference said, "I have the feeling that I have been to a funeral and have lost someone I've always known. At the same time, it is a good feeling, a feeling that if I could keep the frame of mind I am in now, I would be nearer the presence of God than I have ever been and that many petty things would not again enter my life."

Another person commented on the reticence which seems to be one of our traits, but added, "Such meetings as this help break through our reserve and help us define our own ideas."

There was such enthusiasm on the part of those who attended the first conference that a second was planned a month later. Mr. Lee was still new enough to us so that he felt he could lead this conference, too. Forty persons, including a majority of the vestry, attended. Results were even more gratifying than from the first session. Of course there were doubters and skeptics, but there was demand for a third, and then a fourth, conference, which enabled the rector to meet with those on the periphery of parish life and some who were not active at all. The impact was greatest, perhaps, in these latter conferences. One member said, "I came, not out of curiosity, but to try to find for myself the spiritual quickening which various friends of mine felt. I feel refreshed and released from some of the anxieties of a personal nature that have troubled me. I feel God has blessed me, and I am thankful."

Altogether, 113 people (in a parish of only 370 communicants) have attended these weekend conferences. In different phraseology, all have much the same thing to say. An older person writes, "After twenty-eight years of seeking, I have at long last found that 'Christ' means. That is, the Christ concept of redemption. It is strange that this has been bothering me of late, and I have definitely been praying that somehow, some way, this would come about."

Another writes, "My personal need for a better understanding of my own life and of my life as a part of the Church has been revealed to me. I have found a purpose for what I am able to do."

The rector says, "More than half the men and women who have attended one of these conferences have come to me personally to acknowledge that this has been the most important and rewarding experience of their lives."

PLC Follow-up

How could we retain what we found, and how could we build on it? There were too many of us to meet together, so we decided to continue the same groups in which we had attended our particular conference. Because we had met at Cherokee Plantation in South Carolina's beautiful low country, our groups are known in the parish as "Cherokee I," "Cherokee II," and so forth. Each group meets every month for Bible study and fellowship. We have just begun a six-month study of the National Council course, "Christian Forgiveness." The rector meets monthly with leaders from each group to plan these sessions.

All our church school teachers and observers have now attended Parish Life Conferences. Besides the monthly "Cherokee" meetings, our teachers and observers have accepted a rigorous training program. In the course of three evening meetings during the summer they were introduced to the Seabury Series. On a cold, wet weekend in September they met at a state camp under the direction of an officer of the National Council. Public school teachers present said that the Seabury Series would be as helpful to them in their day school classes as in Sunday school. One principal added that she had been looking for something like this for years but had never expected to find it through her church!

Already reports have been received that the children are responding as eagerly as their parents to this new spirit. Attendance has increased 15 per cent, two classes have been divided, and two more will be divided soon. A fifth-grade teacher reported a real conversion in his class.

The church school is not the only area to benefit from this new spirit. So much lay leadership has been developed that the parish undertook a large fund-raising campaign even while it was introducing the new curriculum throughout the church school, and the rector could take his vacation in November and leave two services every Sunday in the hands of trusted lay readers.

The rector has promised to arrange for Parish Life Conferences as long as there is a call for them. Next month he is going to lead one for members of our congregation and Trinity Church, Pinopolis. We are looking forward to holding a Parish Life Mission in March (see FINDINGS, December, 1956) which our friend from National will lead for us.

Already we have learned, as one parishioner predicted, that "the fellowship of these groups will be a powerful force in the Church and in the lives of all of us." We know we have a long way to go, but, most assuredly, the fire has been kindled!

The Real Issues of Life

by Robert L. Green, Jr.

The rector of St. Matthew's Parish, Wilton, Conn., equates facing up to life with facing up to Christ, action we can take only with God's help.

BECAUSE God is the God of Life, it is of crucial importance that we face up to the actualities of life. Because God is always found in the midst of life, it is crucial that we face up to the real issues in our lives, whatever they may be.

I take the position that it is not easy to face up to life, that we are always tempted to dodge this facing up, and often we do take flight from the actualities of life. I believe that this is true of every man—except One.

Here are some examples of what I mean when I speak of not facing up to life. Have you ever put off going to a doctor when you know you should? Perhaps you put it off because of your fear of what he might find was the matter with you. One eminent physician has said that 80,000 people die needlessly every year of cancer because they wait too long to go to a doctor. These people delay going to the doctor because they are afraid they have a serious affliction—they are afraid of facing themselves as they are. And yet God enters such a life-situation through the doctor and the facing-up.

In my ministry I have found that one of the hardest situations to minister to is when a parishioner is very seriously ill with a disease that is often fatal, and there is a kind of conspiracy between the doctor and the family to keep the patient from knowing the truth. I would not contend that a patient should always be told the blunt truth, but I believe very deeply that too often the truth is withheld when the facing of the truth would be God's opportunity to enter the situation. When this game is played of assuring the patient that everything is going to be all right, God is shut out. Because God is the God of life, I believe that not facing up to the truth is many times a great mistake.

These two examples are both related to the problem of facing death. For most of us death is hard to face. Most of us are tempted to put off facing it until we are forced to. This is understandable, and yet it is a good thing for us to face the fact that we will die. God is found in the midst of life, even in the midst of our fear of death, if we will face this fear.

There are other ways in which we take flight from life. I have often found, in working with couples

whose marriages are in trouble, that for years they have not faced up to their differences and their actual feelings toward one another. Instead of facing up honestly, and, it must be said, painfully, to their difficulties, they bury them with the vain hope that "things will work out." And the more we bury our differences and feelings, the more we bury God. Often things don't work out as we think they should because we are not aware of all of the facts, nor are our motives clear, but God's help is given in the facing of life as it really is. I can testify that in my own marriage God has entered the relationship most deeply when we have faced up to the real issues.

One wonders how often it might be possible to prevent mental illness if it were realized sooner how crucially important it is to face up to life. The mentally ill finally grow to be out of touch with reality because for one reason or another they could not stand to face the realities of their lives.

Or think of the thousands of people who commit suicide every year. The suicide says in effect, "I can no longer face life—it is too much for me—bang!" And then some commit suicide in other ways. They become alcoholics, escaping from the actualities of life in this way. While there are all degrees of the alcoholic escape, it is worth noting that the danger of drinkings is the danger of its becoming an escape from life.

Think of some other forms of suicide. There is the man who goes completely overboard for his work and literally kills himself in the mad scramble up the ladder of success. Such a man may be using his work, whether he knows it or not, to evade some of the big issues in his life that he needs to face up to. Sometimes housewives commit suicide—literally kill themselves—on the merry-go-round of busyness. The busyness may be made up entirely of good activities but it may become so time-consuming and energy-taking that nothing is left for home, children, and husband. Busyness may become an escape from facing up to some real problems in the home.

While one could mention many further escapes from reality, I shall speak of only one more: it is the temptation to use God to dodge facing up to life. Because the God-escape has spiritual overtones to it, it is sometimes easy to convince ourselves that it is all right to take this way out. But when God is used in such a way as to prevent us from coming to grips with the actualities of our lives, the devil triumphs. Because God is always discovered in the midst of life, we can never know Him by separating Him from life. We must keep our eye on God and life. The 100 per cent spiritual approach makes God irrelevant to life. It's just as wrong to escape into God as it is to escape into worldliness, into the busyness of life. For this reason we must be very careful how we read and understand some of the well-known comfort passages from the Bible. "Thou hast been my defence and refuge in the day of my trouble"; "in the shadow of thy wings will I make my refuge"; "hide me under the shadow of thy wings." There is a sense in which it is good and helpful to think of God as refuge when He is our refuge in the midst of life, but when He is used as a hiding place from facing up to life—this is bad.



"We preach Christ crucified." This hand-carved pulpit is in the Church of the Saviour, Hanford, Cal.

Only Jesus Christ fully faced up to life, and even He was tempted to dodge it. The meaning of our Lord's temptation in the early part of His ministry is that He was tempted to evade the issues involved in the life to which His Father had called Him. Jesus was tempted to use His power to turn stones into bread — economic salvation. He was tempted to secure the allegiance of people by doing something really sensational, jumping off the pinnacle of the temple. And He was tempted to offer political salvation by using tricks and short cuts, thus dodging the real issues of His life. Real issues were to be confronted in a life of healing the sickness and hurts of people, teaching the kingdom of God, preaching the love of God, and living it out by dying for the sins of the whole world. These were costly and painful issues to face up to, and it is not surprising that He was tempted to try and get around coming to grips with life as it is. He was tempted not to dirty His hands with the problems, the wretchedness, the sickness, the sinfulness of life. He was tempted not to enter into the suffering of people. It was not easy for Jesus to expose Himself to the cruelty and lovelessness of mankind. Think of the verse describing His struggle in Gethsemane: "And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground." It is never easy to be hurt by prejudice and disloyalty. And yet this was the cost of coming to grips with the life to which His Father had called Him — to be the Saviour of the world: a life of loving those who do not love back, of suffering in their place, of dying to overcome the power of sin in their lives — and facing up to all this in such a way that man's freedom would not be repassed upon.

Jesus really faced up to life, for the life to which His Father called Him dealt with the important issues in every man's life. These issues, as the Bible reveals,

are concerned with coming to terms with God, with yourself, with other people, and with facing up to the problems of suffering and death. These are the issues with which our Lord grappled. "This is the life," as the saying goes. Knowing God. Accepting yourself. Dying to yourself. Real relationships with people. Living creatively with suffering. Being unafraid of death. Jesus faced up to life and came through victoriously. To face up to life is to share Christ's victory.

Facing up to life is facing up to Christ. When we back away from life, we are backing away from Christ and we are backing away from the One who makes life worth living, makes it exciting and meaningful. But just as it is not easy to face up to life, it is not easy to face up to Christ. Just as it is tempting to dodge the real issues of life, so it is tempting to dodge Christ. And we often do.

Think for a moment about how this worked out when the One who was the Life came among men. If we read any one of the Gospels through, we find a great change in the way people responded to Him at first and in the way they responded as He increasingly sought to get them to face up to the real issues. In the beginning, as Jesus did many miracles and taught with authority, the response of people who faced Him can be summed up in such verses as these: "They were astonished. They were all amazed. We never saw anything like this. They were filled with awe. All men marveled." But as our Lord proceeded, the response became very different. The Pharisees and Herodians held counsel against Him, how to destroy Him. The chief priests and the scribes heard about Jesus' interference with the life of the Temple and sought a way to destroy Him. When Jesus confronted the rich young man with the real issue in his life, the man went away, sorrowfully; for he had great possessions. When the chips were down and Jesus began talking about how He must suffer, be killed, and rise again, everyone began dodging Him. Peter rebuked Him. Judas betrayed Him. None of the disciples stood by Him. The crowd cried out again, "Crucify Him."

Today, as then, this same Christ addresses each one of us and says: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." (Mark 8:34-35, RSV) Who among us does not wince when he reads these words? Who among us does not dodge the Cross, dodge dying to himself and his pride? And yet it is only through death and resurrection that new life comes. It is this new life that God offers us in the midst of life through our relationship with the Risen Christ. We cannot face up to the real issues of life alone, or even just with the help of one another, important as this is. But the Good News is that there is One who will give us the courage, the power, the love we need in facing life as it is.

"In him was life, and the life was the light of men. . . . I came that they may have life, and have it abundantly. . . . These [words] are written [to you] that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."



St. Matthew's Church, Pacific Palisades, Calif. Photograph by Julius Shulman.

What the Church is teaching week by week

by William Sydnor

Quinquagesima, March 3, 1957

THE THEME:

Love thy neighbor.

THE EPISTLE. I CORINTHIANS 13:

This is St. Paul's great hymn in praise and description of Christian love.

THE GOSPEL. ST. LUKE 18:31-43:

Our Lord clothes loving concern in flesh and blood as He reaches out to the blind man whom He could easily have ignored.

PSALM 19:

Here are two independent psalms. The first half (1-6) is a poem (or part of a poem) on the subject of God's creation. Then the meter changes, and we have an entirely different poem in praise of God's Law (vv. 7-14). The familiar sentence prayer with which this latter poem ends is appropriate as we begin to think of God's will for us in our relations with others.

PSALM 23:

The familiar shepherd psalm tells us that if we follow the Lord as our shepherd and pattern our lives according to His will, His loving kindness and mercy shall "follow" us.

DEUTERONOMY 10:12-15, 17-11:1:

Keep the statutes and commandments of the Lord your God. Do not forget the fact that high on the list of His commandments is "Love the stranger."

I JOHN 2:1-17:

In a sense this passage, indeed this whole epistle, is an explanation of what has been called "the eleventh commandment": "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." (John 13:34, RSV) This lesson also underlines the Christian importance of God's ancient commandment heard in the first lesson.

Lent I, March 10, 1957

THE THEME:

In God is our strength.

THE EPISTLE. II CORINTHIANS 6:1-10:

This passage refers back to the previous chapter in which St. Paul explains that "God was in Christ reconciling the world to himself" and entrusting to us "the message of reconciliation." (6:19, RSV) Now the Apostle says we have the grace of God (that is, the Holy Spirit or God's strength) that we might be His fellow workers and exercise our ministry of reconciliation. He goes on to describe autobiographically how costly and demanding this ministry is upon us.

THE GOSPEL. ST. MATTHEW 4:1-11:

Our Lord's experience in the wilderness before beginning His ministry is described in terms both of temptation by the devil and of

strengthening by angels. The temptations help us understand Heb. 4:15.

PSALM 3:

A lonely worshiper calls out to God in the middle of the night when temptations loom strongest and one's weakness is so frightening. His faith in God's strengthening power is apparent.

PSALM 62:

To the psalmist God is obviously the source of strength, of health, and of salvation.

ECCLESIASTICUS 2:

God's faithful servant is subjected to temptations which are likely to overwhelm him apart from God's help and power.

ROMANS 7:14-25:

This is St. Paul's classic statement of man's dilemma and need. We heard Ecclesiasticus counsel, "Order thy way aright . . . and go not aside, lest ye fall" (Ecclus. 2:6-7). In contrast, St. Paul frankly admits that sin is something more deadly than evil I myself choose; it is also evil which takes possession of me and wars against the good I choose (7:18-19). When we understand this passage, the General Confession becomes a realistic, urgent, practical prayer. The Apostle's conclusion is that I cannot possibly deliver myself; I need someone to save me—help and strength must come from outside of me. Only Jesus Christ can save me, he concludes.

Lent II, March 17, 1957

THE THEME:

The need for discipline — turn away from all evil.

THE EPISTLE. I THESSALONIANS 4:1-8:

Being a member of the Christian brotherhood makes demands on one's life. "For ye know what commandments we gave you by the Lord Jesus." He sums up the matter thus: "Abstain from evil lest you despise 'not man, but God, who hath also given unto us his holy Spirit.'" Here is the need for Christian discipline and the strength which makes it possible.

THE GOSPEL. ST. MATTHEW 15:21-28:

Only a *tour de force* could make this passage fit into the pattern for the day. However, it can be pointed out that the need for humility and faith is prerequisite to receiving the healing and strength all of us need.

PSALM 30:

Here is a personal hymn of thanksgiving for recovery from a dangerous illness. The ability to turn away from evil was beyond the power of the individual. Beyond the need for discipline is a need for the realization that in life's extremities "we have no power of ourselves" (the Collect for the day). Discipline on our part is coupled with an awareness of God's saving graciousness.

PSALM 32:

This psalm gives lyric expression to a truth found in both the Old Testament (Proverbs 28:13) and the New (I John 1:8-9).

EZEKIEL 18:1-4, 25-32:

Chapter 18 is the elaboration of Ezekiel's emphasis on the responsibility of every individual for his own actions in the sight of God. In a service in which we are stressing the importance of spiritual discipline we hear the injunction: "Cast away from you all the transgressions which you have committed against me, and get yourselves a new heart and a new spirit!" (18:31, RSV)

ST. MATTHEW 5:27-37:

In the Sermon on the Mount our Lord restates the ancient law in inescapable terms. The demand He makes is that we be perfect as our "heavenly Father is perfect" (Matt. 5:48). But do not give only vague

lip service to this: "You will know them by their fruits" (Matt. 7:20). It is in this context that we hear Jesus' stern commands for disciplined lives in connection with adultery, divorce, and swearing.

Lent III, March 24, 1957

THE THEME:

Turn from evil; follow the ways of God.

THE EPISTLE. EPHESIANS 5:1-14:

The Epistle to the Ephesians closes with four exhortations to the kind of living, individually and corporately, which will give Christian expression to the faith explained in Chapters 1-3. The second of these exhortations is that believers have done with pagan ways (Ephesians 4:17-5:20). Our epistle for the day is the heart of that second exhortation and clearly sets forth the main emphasis which runs through the day's Scripture.

THE GOSPEL. ST. LUKE 11:14-28:

In the saying about the unoccupied house, our Lord pictures the dangers of trying to give up something evil without taking on something good in its place. Lenten abstinence must be associated with a new dedication or the last state of the man is likely to be worse than the first.

PSALM 34:

This hymn of personal thanksgiving is from the pen of one who is strongly influenced by writings like the Book of Proverbs. It contains a summary of the theme for the day: "Eschew (keep clear of) evil, and do good" (v. 14).

ZECHARIAH 1:1-6, 12-17:

The prophet's ancient message has timeless dimensions: "Return to me, says the LORD of hosts, and I will return to you" (1:3).

ST. MARK 8:27-9:1:

This turning point in St. Mark's Gospel reveals to us, as in a snapshot, whom we follow, how we are intended to follow Him, and our continual temptation to make Him over according to our view of who He should be. This lesson is central for every Christian who takes seriously the Biblical imperative, "Turn from evil; follow the ways of God."

Lent IV, March 31, 1957

THE THEME:

The liberty of the sons of God.

THE EPISTLE. GALATIANS 4:21-31:

Allegiance to the "Jerusalem which is above" gives Christians (the new Israel) a freedom which is impossible for those who give their allegiance to "Jerusalem which now is" (the Jews who have the law but have not heard the Gospel of Christ). St. Paul is using symbolic language growing out of the Old Testament to explain the kind of thinking which lies behind the familiar Prayer Book phrase "whose service is perfect freedom." (A Collect for Peace, Prayer Book, p. 17.)

THE GOSPEL. ST. JOHN 6:1-14:

The account of the feeding of the five thousand does not fit into a neat pattern with the other appointed Scripture for the day. However, it is notable on this day for another reason. This mid-Lenten Sunday is sometimes called "Refreshment Sunday." It is a time to relax the rigorous disciplines of Lent before we go on to the observance of Passiontide. In the Church's practice there are times to play as well as to pray. Our Lord refreshed those whom He fed on a mountainside. There must have been a joyful, festal side to the occasion as well as profound meaning. Neither emphasis should be lost.

PSALM 118:1-20:

This psalm is a king's hymn of thanksgiving following a victory. His description of the God in whose strength the faithful find salvation (vv. 1-2) is an affirmation worth learning and living by. A part of the saving work of God has been to bring the poet into "a place of liberty." All of us need the freedom of a roomy and broad place in which we can breathe, make our decisions, and work out our own salvation.

EZEKIEL 39:21-29:

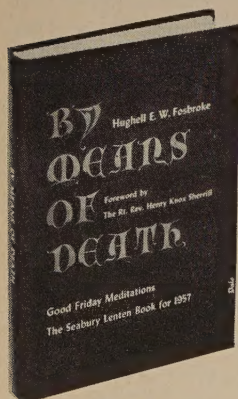
In days of old God brought His chosen people out of captivity and blessed them with the strengthening gift of His Spirit to guide and sustain them.

II CORINTHIANS 3:12-18:

The Apostle climaxes the Bible's thinking on freedom with the words, "Where the Spirit of the Lord is, there is freedom" (3:17).

speaking of Books

The first three reviews in this issue are the Lenten Books of their respective publishers. Lenten reviews received too late for this issue will appear next month.



By Means of Death

By Hughell E. W. Fosbroke. *The Seabury Press*, 1957. 93 pages. \$1.75

One will want to include in one's Lenten reading Dean Fosbroke's *By Means of Death*. These Good Friday meditations develop with penetrating insight the central theme of Victory and Power through Suffering: a theme which suggests both the ultimate nature of reality and the fulfillment of the meaning of life. The application of this thesis to the world situation and to the individual is sustained throughout the meditations. The search for "the movement of God's will" in "daily living" is indicated as the way of response to "the loving energy" flowing from the Cross. This response, it is pointed

out, relates man to the power of God, which power takes those thus related deeper into life and into its need for sacrifice.

The seven last words from the Cross, words of forgiveness, mercy, friendship, despair, need, fulfillment, and self-commitment, are set forth as the basic depth experiences. These experiences make available certain discoveries. The cost of forgiveness is seen as pointing to the meaning of sin. Sin is seen as separation and loneliness — as being "out of touch with life." Mercy appears as man's sensitive response to the plight and pathos of "the man by his side." Friendship is revealed as an opportunity to preserve, in the face of tragedy, those ties that knit human life together. Despair emerges as an "appeal" as well as a "cry" — an appeal to the One who, although mysteriously withdrawn, still sustains and continues to declare Himself.

Need is seen as emerging from the inevitability of pain and grief, leading to a better understanding of "the way in which life moves on to ever greater worth and meaning." Fulfillment is disclosed as acquired obedience that seeks, discerns, and responds to the Father's will in "day-by-day experience." Self-commitment is revealed as an attitude gained by previous and continuous association with the various expressions and problems of suffering. It appears as "free response" to "divine pressure," without reservation and confident of the certainty of God's love.

By means of these basic experiences, seen in relation to the power of the Cross, it is shown that there is established "a constant awareness of

God's inexhaustible giving of Himself," which consciousness leads to and demonstrates a "new richness of living."

This Seabury Lenten Book for 1957 is readable, timely, and lends itself profitably to individual as well as to corporate meditation. The prayers that conclude and summarize the meditations are gems in themselves. It is indeed a happy selection.

(Rt. Rev.) Allen J. Miller
Bishop of Easton

The Parish Comes Alive

By E. W. Southcott. *Morehouse-Gorham Co.*, 1957. xxi + 143 pages. \$2.75

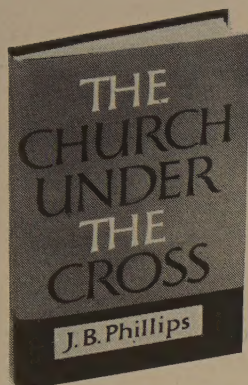
What is the Church? Is it a building devoted to religious exercises behind closed doors on one day in the week — an institution requiring an elaborate organization and housing and furniture to function? Or is "Church" first of all simply "People" — a community of actual men and women who could fulfill their God-given meaning in the world even if the community met in a house parlor or in a barn or in an open field?

An answer to these questions can have momentous consequences in the life of a parish. Canon Southcott, of Halton, Leeds, in his book *The Parish Comes Alive*, tells the story of how one group of Church people rediscovered their vocation as Christians when, as a "people-church," the members escaped the narrow confines of a "building" and carried the "church" out into their unchurched environment. Here is a

story of evangelistic revival deserving the attention of Churchmen everywhere — not as a model to be slavishly copied, but as an inspiration to parish self-examination wherever the Spirit calls the people of God to a renewal of their vocation under God.

The Parish Comes Alive is the Bishop of New York book for 1957.

(Rev. Canon) Theodore O. Wedel
Washington Cathedral



The Church Under the Cross

By J. B. Phillips. The Macmillan Company, 1956. 111 pages. \$2.50

This book is an appeal for nominal Christians to rise from indifference to self-sacrificing discipleship. It especially asks for a thoroughgoing support of the Church's missionary work overseas. It is in this work that the author finds real redemptive living, both on the part of missionaries and of members of the younger Churches. They face extraordinary difficulties with the courage and devotion of Christ's Cross, and are true exemplars of the heroic apostolic spirit of the New Testament. More especially, it is the lives and labors of the workers of the Church Missionary Society of the Church of England that interest the author, who quotes freely from their letters to the home Church. These reveal the hardships and difficulties that are faced so bravely in mission work.

Africa and India loom largest in these quotations, but there are references to work in other distant lands. Problems of missionary strategy are touched upon, such as, devolving the work upon the younger Church; the proper emphasis upon Christian quality in extensive educational work; the conquest of denominationalism in the mission field and

the strong support of Christian unity and cooperation; participation of the younger Churches in movements for national freedom and economic growth; and so forth.

The author's general position is that God, in His wisdom for the redemption of His human family on earth, has decreed that the way of His Son's Cross is the only way of ultimate success. There is no other way of changing the minds and hearts of men. Hence the need for all Christians to suffer hardship gladly, and to join humbly with Christ and come under His Cross.

(Rt. Rev.) W. P. Roberts
Philadelphia, Pa.

Biblical Theology and Christian Education

By Randolph Crump Miller. Charles Scribner's Sons, 1956. 226 pages. \$3.50

This is a much-needed book. It is written by a brave man and to an extraordinary extent it "comes off."

The author describes the touchy problem he has dared to deal with as follows: Frequently pupils "struggle to master" the contents of the Bible "in order to satisfy their teachers." The children understand that their task is "to master the Bible content . . . in order to be a satisfactory Christian." This shocking state of affairs is not helped by Biblical scholars who have not even asked themselves the question, "What is the meaning and relevance of the Gospel in its wholeness to the situation in which the particular learner now exists?" Dr. Miller undertakes the task of showing the meaning of the Bible for the daily lives and relationships of children and their parents.

The pattern he uses to explain the theology of the Bible is the five-act drama of Redemption in which God's relation to man is described under Creator, Lawgiver, Redeemer, Sanctifier, and Judge. Dr. Miller, an inveterate teacher, hangs these on C-shaped pegs — Creator, Covenant, Christ, Church, Consummation — and shows how each is bound up with daily relationships. The concluding chapters follow a similar pattern in the treatment of Commitment and (Biblical) Criticism.

The drama-of-Redemption pattern

has both assets and liabilities. In a stage drama one act ends before the next begins. In contrast, the drama of Redemption is somewhat like the inner workings of a clock — the wheels are all turning at once, and all interlock. But the author is aware of this. We do not live in a particular act, having completed previous ones and with future acts to come. Rather, we view life and history "from the standpoint of Act IV (the Church) in the unfolding drama of the Bible." Because there is no effort to make watertight compartments, Dr. Miller's use of this pattern is a great deal more acceptable than might easily be true.

Each of the chapters dealing with one of the "acts of the drama" follows, generally, the pattern of the chapter on creation. First there is a review of the Bible story of God as Creator. This is followed by a summary of the theological implications of creation and the meaning of this Christian belief for Christian education. The latter half of the chapter applies the implications of the Christian doctrine of Creation to various age-grade levels — nursery, kindergarten, primary, junior, junior high, senior high. And throughout, the parents' part in their children's Christian education is evident.

The age-grade level application sections in each chapter are the most daring, needed, provocative parts of the book. Dr. Miller's conclusions will be questioned by many from the ranks of both Biblical theology and Christian education, but that makes them no less valuable. He has tackled the problem of relevance with both insight and skill. Everyone in both camps will agree with the author's opening statement, "The Bible has always stood at the center of Christian education." But how is the Bible to be used? Others have backed away from this question.

Parish clergy and church school teachers are engaged in trying to teach children, who need to hear, the message of the Bible. This book provides insights and an analysis which will help them do their job in a relevant, effective way. And whether the reader agrees with the author's conclusions or not, Dr. Miller gives him an annotated bibliography on Biblical theology, Christian education, and Bible books for children on which he can base his own study and draw his own conclusions.

Thank you, Dr. Miller.

(The Rev.) William Sydnor
Greenwich, Conn.

NEWS

Lent and Easter Services and Pageants • Adult Division Provisional Meetings • New FINDINGS editor

AN ANNOTATED LIST of plays and pageants for Lent and Easter is available without charge from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. Mimeographed copies of Leonora Sill Ashton's pageant "From Death Unto Life" and of "A Children's Holy Week Service," and a church school Easter service, "The Flowering of the Cross," are also available at no cost.

IN PLANNING your Lenten program, you may find helpful the Adult Division's revision of the pamphlet, "Which Group Study Courses?" For a free copy, write the Division at 28 Havemeyer Place, Greenwich, Conn.

CORRECTION: The Rev. Edward Harrison and not Miss Anne Gilson (as previously reported) is chairman of the annual meeting of diocesan and parish directors of Christian education to be held in Cincinnati, February 9-12. Serving with Mr. Harrison are Miss Gilson, Miss Leonora Harris, Dr. Stanley Plattenburg, and the Rev. Fred Nolting.

THE REV. CLARENCE W. BRICKMAN reports two items of interest to those in the day-school field.

The first state organization of Episcopal schools was inaugurated in Florida on November 1-3 at a state convention involving the parish day schools of the dioceses of South Florida and of Florida. The Rev. William H. Fowell of Pattersville, Fla., is president. Delegates from schools in both dioceses met for three days to discuss questions pertinent to the parish day school movement. This meeting is planned to be held annually and has selected the Cathedral School at Orlando as its headquarters.

On November 22, the Diocese of Dallas had its first diocesan meeting of all parish day school teachers and

administrators. Plans are being inaugurated in that diocese to organize the parish day school on a stronger diocesan level.

THE OFFICERS of the Adult division, the Rev. A. Donald Davies and Miss Emma Lou Benignus, have mapped out a program to reach six of the eight provinces of the Church this year. Already they have met with parish and diocesan leaders in the seventh and eighth provinces and in Jacksonville, Fla. Two hundred and twenty persons attended meetings in the eighth province, representing every diocese and missionary district but one. They will resume these meetings in the spring, as follows:

Province IV: March 14-16 at Charlotte, N.C., for the five Carolina dioceses.

Province I: at Whitinsville, Mass., April 4-6, for all of New England.

Province III: at Richmond, Va., April 8-10, for the Virginia dioceses, Maryland, and Washington.

Province V: at Gambier, Ohio, May 6-8 (tentative), for all dioceses in Ohio, Indiana, and Michigan (except Northern Michigan).

Province III: at Pittsburgh, Pa., May 9-11 (tentative), for Erie, Pittsburgh, and West Virginia.



Conferences for adult leaders, similar to this group representing the Pacific Northwest, are scheduled for spring in six dioceses east of the Mississippi, under leadership of National Council officers.

Province III: at Wilkes-Barre or Radnor, Pa., May 16-18, for Bethlehem, Harrisburg, Easton, and Delaware.

Inquiries about these meetings will be welcome and should be addressed to your diocesan department of Christian education or to the Adult Division, 28 Havemeyer Place, Greenwich, Conn.



The Rev. Richard Upsher Smith

THE NATIONAL COUNCIL has approved the appointment of the Rev. Richard Upsher Smith as editor of FINDINGS, succeeding the Rev. William B. Murdock, now rector of Trinity Church, San Jose, Cal. Mr. Smith has been an associate secretary in the Leadership Training Division since July 1, 1955, and will continue to do some field work, but his chief responsibility will be to edit FINDINGS and other Leadership Training materials.